special love — "Woman, what have I to do with thee?" Then later, from the cross, as if fearing to have saddened her and as if to show her what widespread and constantly available affection for one's neighbor is to replace localized affection: <c"Woman, behold thy son!" he says to Mary while pointing to John, and to John as he points to Mary: "Behold thy mother!" That some should see in this the beauties of adoption, I have no objection, for it, too, ruins the family; the tearful union of two griefs, I still have no objection, but then let me see in it also the possibility of immediate consolation, suggested by him who said: "Let the dead bury their dead"; grief suppressed, made impossible by a perpetual chain of adoptions.

Finally, did not Christ frequently assert that whoever did not leave everything to follow him would not enter the kingdom of heaven? And indeed it must be understood that one cannot follow Christ without abandoning everything one has. Will it be said that the family is not a part of "everything one has" to him who also said: "I am come to set a man at variance against his father, and the daughter against her mother," etc. . . . For "he that loveth father or mother more than me is not worthy of me. . . . I came not to send peace, but a sword." And elsewhere: **And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold." Endless broadening of the object of love as soon as the family is negated.

DETACHED PAGES

MEDITATION i *(outline)*

I reread Pascal's admirable passage: "The example of Alexander's chastity has not made so many continent men as that of

his drunkenness has made intemperate ones." Etc. . . .

This is the thought that has inspired the frequent attempts to hide the feet of great men. But why should I care on what level their feet rest? Their feet are beautiful. And, indeed, that is not even the question; head and feet belong to the same man; there are secret relationships between them. Who can say whether I may not lose everything by trying to abstract the greatness alone — that is to say, by considering only the emotion or the thought and not the organ that produced them, the fruit without the tree that bore it? The great man's greatness does not lie solely in his head; if he carries his head higher, this is because his whole body is taller.

Moreover, this metaphor is deceptive. There are so many ways of being great; there are so many ways of being beautiful. There are so many ways of deserving men's interest.